



KHUSH GAWAAR ZINDAGI KAY (12) USOOL

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FARMAAN-E-ILLAHI:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ اُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَ لَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا
كَانُوا يَعْمَلُونَ (٩٧)

**“JO SHAKHS NAIK AMAL KARE MARD HO YA AURAT, LEKIN BAA IMAAN HO TOU HAM
USAY YAQEENAN NIHAYAT BEHETREEN ZINDAGI ATA FARMAENGAY AUR UNKAY
NAIK AAMAAL KA BEHETREEN BADLA BHI UNHAY ZARUR DINGAY.’**



بسم الله الرحمن الرحيم

TAQDEEM:

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ - آمَابَعْدُ!

Qareen-e-Kiraam!

As salaamu alaikum wa rahmatullahi wa barakatuhu.

Kamyaab o khush guzaar zindagi har kisi ka matloob aur maqsood hai aur iske gur seekhlaatey hue kai log nazar aengay lekin un mey se koi kisi maghribi philosopher ki baten paish kar raha hai, koi kisi ghair muslim musannif key nazariyyat ka parchaar karta miley ga aur kisi ke paish e nazar aam akhlaaqiyat hongy jabke aik momin o musalmaan ki kamyaab-o-khush gawaar zindagi ke liye wohi usool-o-qawaid bunyaadi hasiyat rakhte hain jo Qur'an-e-Kareem mein ae hain ya phir Nabi Kareem (ﷺ) ne bayan farmae hain- Islam ke in do(2) Aasaasi sarchashmon se wo 12 usool o qawaid hamare Ishaq Zaid sahab (Al Kuwait) ne muntakhab kar kay barey sahl aur moassar andaz mein aapke samne rakhdiye hain-

فَجَزَاهُ اللَّهُ خَيْرًا -

Is mey koi shak nahi k in usool-o-qawaid mein se har aik ya kam az ba'az par taweel ghuftagu ki jasakti hai jaise k khud musannif ne bhi kitaab ki tamheed mein is baat ki tarf ishaara kiya hai, Isi tarha un usool o qawaid ki tadaad mein izafa bhi mumkin hai takey is mouzoo ka qadr-e-Ahata hojaye lekin jaise k maroof hai:

(خَيْرُ الْكَلَامِ مَا قَلَّ وَدَلَّ)

“Bahetreen baat wo hai jo mukhtasar aur daleel k sath ho.”

Zair-e-nazar risalah isi ki bahtareen tasweer hai- Mukhtasar jame o ma'ana aur Qur'an-o-Sunnat ke dalaiyl se muzaiyyan hai- Aur kyun na hota jabke Is moallif janab Dr. Haafiz Muhammad Ishaq zahed Sahab na sirf Arkan-e-Imaan, Arkaan-e-Islam aur Jadu ka ilaaj wagherah muta-addid kutub ke Musannif aur mutarjim hain, Balkey kuwait mein is paimaaney par tableeghi o dawati khidmaat bhi sar anjaam dey rahe hain aur aik Da-ee aur mubaligh ko umooman logon ki ilmi zarurat ka ehssaas hota hai aur wo usey hi poora karne par iktafa karta hai- Allah Ta'aala unke is amal ko qubool farmaaye, Usse un k Meezan-e-Hasnaat ka hessa banae aur Qareen-e-kiraam ko un usool-o-qawaid par amal paira hokar apni zindagi ko kamyaabi-o-Khush haal aur apne shab-o-roz ko khush gawaar banane ki toufeeq se nawazen- Aameen

TawheedPublicationkekarpardaazaanMuhammadرحمت اللہkhanAdvocateaurEngineershaheds
attar aur unke saathiyon ko bhi Allah Ta'aala jazaе khair ata farmae k thore se arse mein
unho ne darjanon kitaabain chap kr apne qaraen ki khidmat mein paish kardi hain.

اَللّٰهُمَّ زِدْ فَزْدَ۔

Wa alaikum assalam wa rahmatullahi wa barakatuhu.

25-10-1428 Abu Adnan Muhammad muneer qamar nawab uddin.

06-11-2007 Tarjumaan Supreme court Al khobar wa Daeeyah mutaween marakaz
Dawat o irshad Al Dammam, Az zahraan, Al Khobar Saudi Arab.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

TAMHEED:

Qaraen-e-Kiraam! Allah Ta'ala ne tamam insaanon ko mitti se paida kiya hai, Aur Hazrat Adam (عليه السلام) ko sab ka baap banaya hai, is lehaz se sabki buniyaad tou aik hai lekin kai itebaaraat se wo aik dusre se mukhtalif hote hain, Chunacha shakal-o-surat ke itebar se wo aik dusre se mukhtalif hote hain, aur kam hi koi shakhs, dusre se milta julta hain, koi safed gorey rang ka aur koi kaale siyah rang ka, koi chotey qad wala aur koi barey qad wala... Isi tarha wo sab apne maashi halat ke itebaar se bhi aik dusre se mukhtalif hote hain, koi maal daar aur koi ghareeb, koi Bakheel aur koi Sakhi, Koi har haal mein shukar guzar aur koi har haal mein harees-o-lalchi.... isi tarha Imaan-o-amal ke itebaar se bhi wo alag alag nazriyaat ke hamil hote hain, koi momin aur koi kafir, koi naik o paarsaa aur koi Fasiq o Fajir, Koi baa kirdaar aur baa akhlaaq aur koi bad kirdaar o bad akhlaaq... Lekin ye sabke sab apnr ahwaal mein aik dusre se mukhtalif hone ke bawajood aik baat par muttafiqa nazar aate hain aur wo hai khush haal zindagi ki tamanna aur arzoo, Chunacha zindagi ke har shobey se taluq rakhne wale tamam log is baat k mutamanni nazar aate hai k unhe duniya mein aik khush gawaar zindagi naseeb hojaey, aur Sabke sab log aik baa waqar aur pursukoon zindagi ke husool ke khateer din raat jad o jahed karte huey nazar aate hain, kiu k sabka hadaf to aik hi hai, Albattah Wasaiyl-o-Asbab mukhtalif hain:

Aik tajir din bhar apne karobaar ko wasee karne aur ziyada se ziyada nafaa kamane ke liye apni poori salahiyaten aur tawanaiyyan khapaa deta hai, isi tarha wo mazdoor jo subha se ley kar sham tak paseene mein sharaboo hokar mahnet-o-mazdoori karta hai, dono khush haal aur khush gawaar zindagi kay husool ke liye koshan hote hain!

Aik Ibadat guzar, Jo Allah Ta'aala ke faraiiz o wajibaat ko pabandi se ada karta hai, aur nawafil mein bhi barh charh kar hessa leta hai, isi tarha wo fasiq o fajir insaan, jo Din raat Allah Ta'aala ki nafarmaani karta hai dono hi aisi zindagi ke harees hotay hain jisme koi pareshaani aur koi dukh na ho!



KHUSH GAWAAR ZINDAGI KE 12 USOOL:

- Khush gawaar zindagi ke mut'aid usool hain jin mein se sirf 12 usool ham yahan apki khidmat mein paish karrahe hain:

1. PEHLA USOOL: IMAAN O AMAL:

khush gawaar zindagi kapehla usool "Imaan o amal"
hai, Jaisa k Allah Ta'aala ka farmaan hai:

{ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنُتِيَ وَهُوَ مُؤْمِنٌ فَلَنُخَوِّبَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ }
(سورة النحل : ٩٧)

"Jo shakhs naik amal kare, mard ho ya aurat, Ba-shart-ye k iman wala ho, to usse ham yaqeenan bohat hi achi zindagi ata karain gey, aur unke naik amal ka behtar badla bhi unhe zarur dain gey."

[Surah Nahl:16: 97]

Aur Surah Ra'ad mein farmaaya:

{ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَآبٍ }
(سورة الرعد : ٢٩)

"Jo log imaan lae aur unho ne naik amal kiye, unke liye khush haali bhi hai aur umdah thikana bhi."

In ayaat mein Allah Ta'aala ne har aise shakhs ko bohat hi khush gawaar o kamyaaab zindagi aur khush haali ata karne ka wada farmaaya hai, jismein do sharten paai jaati hn, aik yeh k wo momin ho aur dusri yeh keh wo amal saleh karne wala , baa kirdaar aur baa akhlaaq ho, aur agar hm in dono sharton ko poora kar dain to koi wajha nahi k hamain khush gawaar zindagi naseeb na ho, kyun k Allah Ta'aala apne waday mein sachha hai, aur wo wada khilaafi nahi karta Chunacha Surah Ale Imraan mein farmaan-e-illahi hai:

{ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ } (سورة آل عمران : ٩)

"Yaqeenan Allah Ta'aala wada khilaafi nahi karta."

Yeh baat hamain maloom honi chaheye k tamam insaanon ki khair o bhalai imaan aur aml-e-saleh mein hi hai, agar insaan sachha momin ho aur imaan k taqazoo ko poora karne wala ho, aur sath sath baa amal, Baa kirdaar, aur baa akhlaaq ho, Allah ke faraiz ko poora karta ho, panch namazon ka paband ho, Zakat ada karta ho, Ramazaan k farz rozey bila uzr e shara'i na chorta ho, Walidain aur rishtedaaron se husn e saluk karta ho, lain dain mein sachha aur waadon ko poora karta ho, Bud diyanati, Dhokah aur fraud se ijtenaab karta ho, halal zarae se kamata ho, to Allah Ta'aala duniya mein usey har qism ki khair-o-bhalai ata karta hai, aur Akhirat mein jannat ki naimatain aur ajr-o-Sawab alag hai.

Iske bar aks agar koi insaan fasiq, fajir. Bad kirdaar, aur bad akhlaaq ho, Na namazon ki parwa karta ho aur na zakat deta ho, Ramazaan ke roze marzi ke mutabiq rakhta ho, aur taqat hone ke bawajood hajj baitullah ka fareeza ada karne ke liye tayyar na ho, Walidain aur qarabat daaron se bad saluki karta ho, Allah ke bandon ke huqooq marta ho, Lain dain mein jhoot bolta ho, dhoka daahi karta aur bad diyanaati se kaam leta ho, aur haram zarae se kamata ho tou aise insaan ke mutaliq hamain yaqeen kar lena chaheye k usey lakh koshish ke bawajood khush gawaar zindagi kabhi naseeb nahi hosakti, Jaise k Allah Ta'aala ka farmaan hai:

{ وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى }

“Aur jo shakhs meri yaad se rogardaani karega wo duniya mein yaqeenan tang haal rahega
[SURAH TAAHAA:20]

Aur Roz-e-qiyamat ham usey andha kar key uthaengay, wo kahega: Ae mere Rab! Tu ne mujhe andha karke kyun uthaya hai, duniya mein to main khoob daikhney wala tha? Allah kahega: isi tarha tumhare paas meri ayatain aai theen, to tum ne unhey bhula diya tha , aur usi tarha aj tum bhi bhula diye jaogay.”

In aayaat mein Allah Ta'aala ne khabardaar kiya hai k jo shakhs mere deen se mu morey ga, aur merey ehkamat ki parwa nahi karega, main duniya mein uski zindagi tang haal bana duun ga, aur usey khush haal zindagi se mehruum kar dun ga, uske alawah qiyamat ke din main usey andha karkay uthaun ga, wo mujhse iski wajha puchey ga to main kahun ga: jaisey tum ne kiya waisa hi badla aj tumhe diya jaraha hai, tumharey paas mere ehkaam ae, Ahle ilm ne tumhe meri aayatain parh parh kar sunaen aur Mere Nabi Kareem (ﷺ) ki ahadees ko tumhaare samne rakha, lekin tum ney un sabko pass-e-pusht daal kar manmaani ki, aur jo tumhaarey Jee mein aya tumne wohi kiya, isi tarha aj mujhe bhi tumhaari koi parwa nahi.

Qareen-e-kiraam! Agar ham waqiyatan yeh chahate hai ke duniya mein hamain aik baa waqaar aur khush haal zindagi naseeb ho to hamain Deen-e-illahi ko mazbooti se thaamna hoga, aur manmaani karne ke bijaey Allah Ta'aala ke ahekaam par aml karna hoga.

1. Allah ka sabse bara hukm ye hai keh ham sirf usi ki ibadat karain, aur usmey kisi ko shareek na banaen, sirf usi ko pukarain, sirf usi ko nafaa o nuqsaan ka malik samjhain, sirf usi ko daata, Ganj bakhsh, madadgaar, hajat rawa, mushkil kusha aur Ghous-e-Azam tasawwur kare, Agar hm khalis Allah Ta'aala ki ibadat karain ge tou wo yaqeenan hamain paakiza aur khushgawaar zindagi naseeb karega, warna wo log jo Allah ko chor kar ghair Allah ke dar par Jabeen-e-Niyaaz jhukaate hain, aur Ghair Allah ke liye nazar-o-niyaaz paish karte hain, aur ghair Allah ko daata, Ganj bakhsh, Ghous-e-Azaam, hajat rawa aur muhsil kasha samjhte hain aur unhi ke samne hath phelaatey hain

Unhen dar dar ki thokarain hi naseeb hoti hain, Zillat o khaawaari ke siva kuch haath nahi ata, jaisey k Surah Hajj mein Allah Ta'aala ka farmaan hai:

{ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ }
(سورة حج : ٣١)

“Aur jo shakhs Allah ke sath kisi ko shareek banata hai wo aisa hai jaise asmaan se gira hua, phir parinday usay Fiza mein hi uchak lain ya tez hawa usay kisi dur daraaz jagah par phenk dey.”

[Surah Hajj:24: 31]

Yani mushrik ka anjaam siwae tabaahi o barbaadi kay aur kuch nahi.

1. Allah Ta'aala ka dusra bara hukm ye hai k ham us k mehboob Hazrat Muhammad (ﷺ) ki ittebah karain aur Aap (ﷺ) ki nafarmaani se bachain , agar hm aisa karinge tou Allah Ta'aala ham se razi hoga, Kyun keh Allah Ta'aala ne Aap (ﷺ) ki ita'at ko apni ita'at qarar diya hai, aur Jab Allah Ta'aala razi hoga to yaqeenan wo hamain khush haal aur baa waqaar zindagi naseeb karega, aur agar ham Rasool Allah (ﷺ) ki nafarmaani karain gey aur Aap (ﷺ) ki sunnato sey muh mor kar deen mein ijaad karda naey umoor (Biddat) par amal karain gey tou duniya mein hm pr azmaishain tuut parain gi, aur qayamat k roz hamain Nabi Kareem (ﷺ) ke haathon hauz-e-kausar k pani se aur Aap (ﷺ) ki shafa'at se mehroomi se dochaar hona parega,

والعياذ بالله -

surah Noor mein Allah Ta'aala ka farmaan hai:

{ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ } (سورة نور : ٤٣)

“Lehaza jo log is (Rasool) ke hukm ki mukhalifat karte hain unhe is baat se darna chaheye keh wo kisi musibat mein giraftaar na ho jaen ya unhe koi dardnaak azaab na aa pohanchay.”

[Surah Noor:24: 63]

Is Aayat mein Allah Ta'aala ne Rasool Allah (ﷺ) ke ahekamaat ki khilaf warzi karne walon ko sakht tanbeeh ki hai keh wo Apne is fail se baaz ajaen, kahin aisa na ho keh iski wajah sey unpar koi azmaish ya Allah ka dardnaak azab ajaey!

Qareen-e-kiraam! kamyaaab o khush gawaar zindagi ka jo pehla usool ham ney zikr kiya hai, uska khullasah ye hai keh imaan aur aml-e-saleh ki bina par hi hamain aik kamyaaab zindagi naseeb hosakti hai, Aur imaan billah ka sab sey bara taqazaa yeh hai k ham aqeedah e tawheed par qaem o daem rahe, jabke imaan bir Rasool ka aik lazmi taqazaa ye hai k Hm Rasool Allah (ﷺ) ki ita'at o farmaabardari ko apna orhna bichona banaen aur Aap (ﷺ) ke uswa e Hasana ki roshni mein zindagi basar karain, is tarha duniya k dukhon aur sadmon se hamain chutkaara miley ga, aur hamari zindagi kamyaaabi ki raah par gaamzan hojaegi.



DUSRA USOOL: SHUKR:

- Kamyaaab aur khush haal zindagi ke husool aur pareshaaniyon se nijat ka dusra usool ye hai k hm mein har insaan Allah Ta'aala ki beshumaar o an-gint nematon par shukar guzaar ho, Kyun k jab hm uski nematon par shukr baja laen gay tou Allah Ta'aala hamain aur ziyada nematon se nawazega- Surah Ibrahim mein Farmaan-e-illahi hai:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ { (سورة ابراهيم: ٧)}

“Aur yaad rakho! Tumhaare Rab ne khabardaar kardiya tha k agar shukr guzaar banoge tou mein tumhe aur ziyada nawazonga, aur agar nashukri karogay tou phir meri saza bhi bohat sakht hai.”

Is Aayat mein Allah Ta'aala ne apne shukr guzaar bandon ko aur ziyada nematon se nawazne ka waada farmaaya hai, Is say maloom hua k agar maujooda nematon par Allah Ta'aala ka shukr ada kiya jaey, aur unhe uski ita'at mein khapaya jae tou na sirf wo nematein bahaal rehti hain balkey Allah Ta'aala mazeed nematein ata karta hai, Apney shukr guzaar bandon ki zindagi ko khush haal bana deta hai, aur uskey sath sath Allah Ta'aala ne nashukri karne walon ko sakht tambeeh bhi ki hai k wo unki na-shukri ki bina pr unse moujooda nematon ko cheen kar unhen masaeb o afat mein giraftaar bhi karsakta hai-

والعياذ بالله

Nez Surah Nisa mein Allah Ta'aala ne farmaaya hai:

{ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا } (سورة النساء : ١٤٧)

“Agar tum log (Allah ka) shukr ada karo, aur (khaloos e niyyat se) imaan ley aou, tou Allah ko kya pari hai ke wo tumhe azaab de! jab k Allah to bara qadar daan aur sb kuch janney wala hai.”

[Surah Nisa:04: 148]

Is aayat se maloom hua k banda agar sachha momin aur Allah Ta'aala ka shukar guzar ho tou Allah Ta'aala khaa ma khaa usey azmaish mein muhtela nahi karta, Balkey wo to qadar daan hai aur apne bandon ke jazbat-e-Tashakkur ko dekh kar unhain aur ziyada ata karta hai.

Yaad rahey k shukr dil aur zuban se ada karne ke sath sath amli taur par bhi baja laana zaruri hai, aur Sachha shukr wo hota hai jis par Allah Ta'aala Ehsaanaat karta hai tou wo uski pehley se bhi ziyada ita'at o farmaabardaari karta hai, aur wo jitna ussay apne fazal se nawazta hai itna hi uske jazbat-e-mohabbat o ita'at ziyada josh mein aatey hain aur wo har tarha se unke shukr ka izhaar karne lagta hai, Jaise Sahih Al Bukhari aur Sahih Muslim mein

hai keh Rasool Allah (ﷺ) raat ko itna lamba qiyam karte keh Aap (ﷺ) ke paun par waram aajaata, aur jab Hazrat Ayesha (رضى الله عنها) pochteen k Ae Allah k Rasool (ﷺ) ! Aap (ﷺ) ki to Allah Ta'aala ne agli pichli tamam khataeen muaaf farmaadi hain, phir Aap (ﷺ) itni mashaqqat kyun uthaatey hain? Tou Aap (ﷺ) farmaate:

((أَلَا أُحِبُّ أَنْ أَكُونَ عَبْدًا شَكُورًا؟))

“Kiya main Allah Ta'aala ka shukr guzar banda na banon?”

[Sahih Al Bukhari: 4837]



TESRA USOOL: SABR:

- Duniya mein sa'adat mandi aur khush haali k husool ka tesra usool Sabr hai, Yani kisi banda-e- momin ko jab koi pareshaani ya takleef pohnche tou wo usay bardasht karey, us par sabr aur tahammul ka muzaherah karey, aur usay Allah Ta'aala ki taqdeer samjh kr us par apni raza mandi ka izhaar karey, aur is par Allah Ta'aala se ajr-o-sawab ka talib ho, yun Allah Ta'aala us sey razi hoga, aur uske gunaahon ko mita kar usey itmenan-e-qalb ata karega.

Hamain ye baat maloom honi chaheye k duniya mein har momin ke muqaddar mein Allah Ta'aala ne koi na koi azmaishen likh rakhi hain, jaisey k Surah Baqarah mein farmaan-e-ilahi hai:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالتَّمَرَاتِ وَبَشِيرِ الصَّابِرِينَ ۖ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ ۝ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُفْتَخُونَ ۝

“Aur hm kisi na kisi tarha tumhaari azmaishen zarur karain gey, dushman k dar se, bhook piyaas se, maal-o-jaan aur phalon ki kami sey, aur un sabr karne walon ko khush khabri dijiye. Jinhain jab kabhi koi musibat aati hai to keh diya kartey hain k ham tou khud Allah Ta'aala ki milkiyyat hain aur hm usi ki taraf loutney wale hain.

Un par un k Rab Ta'aala ki nawazishain aur rahmatain hain aur yehi log hidayat yafta hain.

[Surah Baqarah:02: 155-157]

Goya sabr wo cheez hai k jis sey Allah Ta'aala sabr karney waley ki zindagi ko khush haal bana deta hai, aur usey apne fazal o karam se nawazta hai.

Azmaish koi bhi ho, choti ya bari, jismaani ho ya zehni, hr qism ki azmaish momin k liye ba-es e khair hi hoti hai, jaisey k Sahih Bukhari aur Sahih Muslim mein Rasool Allah

Nabi Kareem(ﷺ) ney farmaya,

((مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ ، وَلَا هَمٍّ وَلَا حَزَنٍ ، وَلَا أَذًى وَلَا غَمٍّ ، حَتَّى الشَّوْكَةِ الَّتِي يُشَاكُهَا ، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ))

“Musalmaan ko jab thakawat ya bemari laheq hoti hey, ya wo huzn o malal aur takleef se dochaar hota hai, hatta k agar usey aik kanta bhi chubta hai to Allah Ta'aala us k badley us k gunaahon ko mita deta hai.”

Aur Hazrat Abdullah bin masood(رضي الله عنه) se riwayat hai k Rasool Allah(ﷺ) ne irshad farmaaya:

{ مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى إِلَّا حَاتَّ اللَّهُ عَنْهُ خَطَايَاهُ كَمَا تَحَاتُّ وَرَقُ الشَّجَرِ } (البخارى: ٥٦٤٧ ، مسلم : ٢٥٧١)

“Jab kisi musalmaan ko koi aziyyat (takleef) pohanchti hai tou Allah Ta'aala us k gunaahon ko is tarha gira deta hai jis tarha darakht ke pattay girtey hain.”

Qaraen-e-kiraam! In ahadees se sabit hota hai kem choti se choti takleef aur adna tareen azmaesh par, hattah keh aik kanta chubney par bhi Allah Ta’ala banda-e- momin kay gunaahon ko mita deta hai, Ba-shart-ye k wo sabr o Tahanmul ka daman na chorey, aur hr Azmaesh mein Allah Ta’ala ki taqdeer par razi hojao.

Yeh baat bhi apko malum honi chaheye k kisi bandae momin mein jab ye dono sifat (Sabr aur Shukr) jama hojaen, to usey goya khair-e-kaseer naseeb hogae, sahih muslim mein Rasool Akram(ﷺ) ka irshad giraami hai:

((عَجَبًا لِلْمُؤْمِنِ ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ : إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ ، وَإِنْ أَصَابَتْهُ ضَرَّاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ)) (مسلم: ٢٩٩٩)

“Momin ka mu’amla bara ajeeb hai, aur uska har mu’amila yaqeenan us k liye khair ka ba-es hota hai, aur yeh khoobi siwae momin kay aur kisi ko naseeb nahi hoti, agar usay koi khushi pohanchay tou wo shukr ada karta hai, tou wo uske liye khair ka ba-es ban jaati hai, aur agar usay koi ghum pohanchay to wo sabr karta hai, aur yun wo bhi us ke liye bayes-e-khair banjaati hai.”



CHAWTHA USOOL: TAWBA-O-ASTAGHFAR:

- Insaan par jo musibat aati hai, Chahay jismaani bemaari ki surat mein ho ya zaheni aur roohani aziyyat ki shakal mein, Chahay kaarobaari pareshaani ho ya khandaani larae jhagron ka dukh aur sadma ho, har qism ki musibat uske apne gunaahon ki wajha se aati hai, Isliye usey is say nijat paney ke liye fouran sachi tawba kartey hue Allah Ta'aala se mu'aafi mangni chaheye, Kyun keh Allah Ta'aala tawba karney waalon sey mohabbat karta hai aur iski pareshaniyon aur musibaton ka azalah kar kay usey khush haal bana deta hai chunacha Surah Shuraa mein farmaan-e-illahi hai:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ
(سورة شوری : ۳۰)

“Aur tumhain jo musibat bhi aati hai tumhaarey apney kartuton ke sabab se aati hai, aur wo tumhaarey bohat saarey gunaahon se dar guzar bhi karjaata hai.”

Isi tarha Surah Baqarah mein irshad-e-Bari Ta'aala hai:

(فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ) (سورة بقره : ۵۹)

“Phir ham ne un logon par asmaan se un ke gunaahon ke sabab azaab nazil kiya jinho ne zulm kiya.”

Aur Tawba-o-Astaghfar k fawaid bayan karte hue Allah Ta'aala Surah Nooh mein fatmaata hai:

وَيُؤْمِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَّكُمْ جَنَّاتٍ وَيَجْعَلْ لَّكُمْ فِيهَا نَضًا ۖ فَاغْلُظْ ۚ وَاصْبِرْ لِحُكْمِ رَبِّكَ إِنَّكَ إِن كَانَتْ عَاقِبَةُ
(لَكُمْ أَنهَارًا) (سورة نوح : ۱۲۰)

“Pus mein (Nooh ne) kaha: Tum Sab apney Rab se mu'aafi mang lo, Bilashuba wo bara mu'aaf karne wala hai, wo tum par asmaan se khoob barish barsae ga, aur Maal aur baiton sey tumhaari madad karey ga, aur tumhaarey liye baghaat paida karey ga, aur nehrain jaari kar dega.”

In Aayaat mein Astaghfar k jo fawaid zikr kiye gae hain (Mouslaa dhaar barish, maal o aulaad se madad, Baghaat aur nehrain) ye sab cheezein darasal insaanon ki khush haali o sa'adat mandi ki alamat hoti hain, aur ye Astaghfar hi se naseeb hoti hain.

Isi tarha Surah Anfaal mein irshad farmaaya:

(وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ) (سورة انفال : ۳۳)

“Aur Allah Ta'aala unhain is haal mein azaab nahi deta keh wo Astaghfar kar rahey hon.”

[Surah Anfaal:08: 33]

Nez Surah Hud mein farmaaya:

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ
(أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ) (سوره بود :۳)

“Aur yeh keh tum apney Rab se Maghfirat talab karo, phir uski janib mein tawba karo, wo tumhain aik mehdood waqt (maut) tak umdah aish o aram ka faida naseeb karey ga, aur har kaar-e-khair karne walay ko uska ajr o sawab dega, aur agar tum munh phair logay tou mjhey andesha hai keh tumhe barey din (Roz-e-Qiyamat) key azaab ka samna karna parey ga.”

[Surah Hud: :03]



PANCHWA USOOL: TAQWAA:

- Taqwaa duniya ke dukhon, takleefon aur pareshaaniyon se nijat paaney ke liye aur khusoosan un logon ke liye aik nuskha e kammitiya hai jo berozgaari, ghurbat aur qarzon ki wajha se intehaee pareshaan haal aur sargardaan rehtey hon, aur Taqwaa se murad hai Allah Ta'aala se aisa khouf khaana jo bandey ko Allah Ta'aala ki nafarmaani aur haram kaam se rok dey, aur jab kisi insaan ke dil mein Allah Ta'aala ka aisa dar khouf paida hojata hai keh jiski wajha se wo parhezgaar ban jaata hai aur tamam haraam kaamon se ijtenaab karney lag jaata hai tou us(Parhezgaar se) Allah ka wada hai Surah Talaq mein:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ
(سورة طلاق : ٢، ٣)

“Aur jo Allah Ta'aala se darta hai, Allah usey mushkilaat sey nikalney ki koi na koi raah paida kar deta hai, aur usay aisi jagah se rizq deta hai jahan se ussay wahem o gumaan bhi nahi hota.”

Aur Agli Aayaat mein farmaaya:

(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا (سورة طلاق : ٤)

“Aur jo shakhs Allah Ta'aala se darta hai, Allah uske liye is k kaam mein asaani paida kardeta hai.”

[Surah Talaq:65: 2-4]

Nez Surah Aaraaf mein farmaaya:

(وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ { (سورة الأعراف : ٩٦)

“Aur agar ye basti waaley imaan laatey aur Allah ki nafarmaani se bachtey tou ham un par asmaan aur zameen ki barkaat(kay darwaze) khol dete.”

Qaraen-e-kiraam! In tamam aayaat mein khush haali aur kamyaab zindagi k husool ke liye aik azeem usool muta-ayyan kar diya gaya hai, aur wo hai Allah Ta'aala se dartey hue uski nafarmaani se ijtenaab karna, kyun keh aisa karney se Allah Ta'aala bandae momin ke liye har qism ki pareshaani se nikalne ka rasta bana deta hai, aur us ke har kaam ko asaan kar deta hai, aur uupar nechey sey us ke liye rizq ke darwazey khol deta hai.

Ab aeye zara is usool ki roshni mein ham apni halat ka jaeza le len... Aik taraf tou ham khush haal aur kamyaab zindagi ki tamanna rakhtey hain, aur dusri taraf Allah Ta'aala ki nafarmaaniyan bhi kartey rehtey hain, maslan Namazon mein susti aur ghaflat, jhoot, gheebat, chughal khor, soodi lain dain, walidain aur qarabat daaron se bad saluki, film beeni, aur ganay sunna wagherah....Bhala batlaeye kiya aisi halat mein khush haali aur sa'adat mandi naseeb ho sakti hai? Aur kiya is tarha pareshaniyon ka azalah hosakta hai? Hargiz nahi.

Hamain ye baat yaad rakhi chaheye keh nafarmaaniyon ki maujoodgi mein khush haali ka naseeb hona to dur ki baat hai, maoujooda nematon key chin jaaney ka bhi khatra hota hai, aur iski wazeh daleel:

Hazrat Adam(عليه السلام) aur Unki biwi Hawa(عليها السلام) ka qissa hai, Allah Ta'aala ne un donon ko Jannat ki har nemat aur Aasaish se lutf andouz honey ki ijazat di, aur mahez aik cheez se manaa kardiya keh tum ney us darakhat key qareeb nahi janaa, lekin shaitaan ke phuslaaney par jab unho ney is darakht k phal ko chakha tou Allah Ta'aala ne jannat ki saari nematon se mehroom kar ke unhain zameen par utar diya--Tou unki aik ghalti jannat ki saari nematon se mehroomi ka sabab ban gae, aur aj ham kai gunaah kartey hain aur phir bhi ham khush haali ke mutamanna hotey hain!! Yeh yaqeeni taur par hamari ghalat fahmi hai, aur agar ham waqeatan aik khush haal zindagi basar karna chahate hain tou hame Allah Ta'aala ki nafarmaaniyon se qata'an ijtenaab karna hoga-

Isi tarha iblees ka qissa hai, Allah Ta'aala ne usay Hazrat Adam(عليه السلام) ke samney sajda raiz honey ka hukm diya, lekin us ney takabbur kartey hue sajda raiz honey sey inkaar kar diya, phir natija kiya nikla? Allah Ta'aala ne usay hamesha ke liye mal-oon qarar dediya... yeh sirf aik sajda chorne ki saza thi, aur Aj bohat saare musalmaan kai sajdey chor detey hain, Panch waqt ki farz namaazon mein manmaani karte hain, tou kiya is tarha unki zindagi kamraaniyon se hamkinaar hojaegi? us ke bar-aks sitam yeh hai keh aj bohat saarey log kai buraiyon ko buraiyan hi tasawwur nahi karte, aur bila khouf key irtekaab karte hain, lehaza zarurat is baat ki hai key ham apne girebaan mein muh dalkar sanjeedgi se apna jayeza lain, aur apni islaah karne ki koshish kare, jab hm khud apni islaah karain gey aur apney daman ko Allah Ta'aala ki nafarmaaniyon se bachaengay tou Yaqeenan Allah Ta'aala bhi hamari halat pe rahem farmaega, aur hamain khush haal zindagi naseeb karey ga.

Sahih Bukhari mein hai keh Hazrat Anas(رضى الله عنه) Tabaeen(رحمة الله عليهم) ko mukhatib karkay kaha kartey they:

(إِنَّكُمْ لَتَعْمَلُونَ أَعْمَالًا بَيِّنَاتٌ فِي أَعْيُنِكُمْ مِنَ الشَّعْرِ ، إِنَّ كُنَّا لَنَعُدُّهَا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤَبَّاتِ)
البخارى - الرقاق باب ما يتقى من محقرات الذنوب : (٦٤٩٢)

“Aj tum Aise aise amal kartey ho jo tumhaari nigaahon mein baal se ziyada bareek(bohat chote) hain, jab key ham unhain Rasool Allah(صلى الله عليه وسلم) ke zamaney mein halak karney walay gunaah shumar karte the.”

Yeh Tabaeen(رحمة الله عليهم) ke daur ki baat hai, Jo keh Sahaba ikraam (رضى الله عنهم) ke daur ke baad behatareen daur tha, aur aj hamare daur mein Allah janey kiya kuch hota hai, Bus Allah ki panah!



CHATTA USOOL: NAMAZ:

- Kamyab aur khush haal zindagi k husool ka chatta usool “Namaz” hai, jo keh Allah Ta’aala ka taqarrub hasil karne ka behtareen zaria hai Sahih Muslim Shareef mein Rasool Allah (ﷺ) ka irshad e giraami hai:

أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ

“Banda Apne Rab ke sab se ziyada qareeb sajdey ki halat mein hota hai, lehaza tum (Sajde ki halat mein) ziyada dua kiya karo.”

[Sahih Muslim: 482]

Jab Banda apne rab ke qareeb hojata hai, tab wo uss sey jo chahay talab karsakta hai, aur isi liye Allah Ta’aala ne namaz ke zariye madad talab karney ka hukm diya hai, Surah Baqarah mein farmaan-e-ilahi hai:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ } (سورة البقرة : ١٥٣)

“Ae imaan walon! (Jab koi mushkil dar paish ho tou) Sabr aur Namaz ke zariye madad talab karo, Yaqeenan Allah Sabr karney waalon ke sath hai.”

[Surah Baqarah:02: 153]

Is Aayat mein Allah Ta’aala ney ehl e Imaan ko mukhatib kartey hue hukm diya hai keh wo har qism ko mushkil aur pareshaani key azaaley ke liye sabr aur Namaz ke zariye is sey madad talab karain, is say ye maloom hua keh Allah Ta’aala sabr karney waley aur Namaz parhne waley banda e momin ki madad farmaata hai, aur usey tamam mushkilat sey nijat deta hai, goya namaz dukhon aur sadmon ka madawa hai, namaz ada karney sey dilon ko itmenan naseeb hota hai, aur ghamon ka bojh halka hota hai, isi liye Musnad Ahmad aur Sunan Nisai mein Rasool Allah (ﷺ) ne farmaaya:

((... وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ)) (احمد ، نسائي ، صحيح الجامع للألباني : ٣١٢٤)

“Meri Ankhon ki thandak namaz mein rakhi gai hai.”

AIK IBRAT NAAK QISSAH:

Hafiz Ibn A’asakir ne Tareekh-e-Damishq mein zikar kiya hai keh aik faqeer admi apne khachar par logon ko laadkar damishq sey zaidani tak pohanchata aur us par kiraaya wusool karta tha, is ney apna aik qissah bayan kiya keh aik martaba merey sath aik shakhs sawar hua, wo rastey mein mujh sey kehney laga: yeh rasta chor do, aur us raste se chalo, kyun keh is say ham apni manzil e maqsood tak jaldi pohanch jaen gay, mein ne kaha: nahi, mein wo rasta nahi janta, aur yehi rasta ziyada qareeb hai, us ney kaha: wo ziyada qareeb hai, aur tumhain usi se jana hoga, chunacha ham usi rastey pr chal parey , aagey jaa kar aik dushwaar guzaar rasta aa gaya jo aik gehri waadi se guzarta tha, aur wahan bohat saari lashain pari hoti theen, Us ney kaha: yahan ruk jao, main ruk gaya, wo nechey utra aur

utartey hi mujh par churi se hamla aawar hua, main bhag utha, main aagey aagey wo mere pechey pechey, Akhir kaar main ne usay Allah ki qasm dekar kaha: Khachar aur us par lada hua saman tum ley lo aur meri jaan bakhsh dou, Us ney kaha: wo tou mera hai hi, aur main tumhain qatal kar key hi dam longa, Main ne usay Allah Ta'aala se daraya, aur qatal ki saza yaad dilae, lekin us ne meri aik bhi na suni, Chunacha main ney us ke samne ruk kar kaha: mjhe sirf do(2) rakat namaz parhney ki muhlat dey do, Us ney kaha: theek hai jaldi parh lo, main ney qiblah rukh ho kar namaz shuru kardi, lekin mein is qadar khouf zada tha keh meri zuban par Qur'an-e-Majeed ka aik bhi hurf nahi aaraha tha, aur udhar wo bar bar keh raha tha: apni namaz jaldi khatam karo, main intehaee hairaan aur pareshaan tha, Akhir kaar Allah Ta'aala ne meri zuban par Qur'an-e-majeed , Surah Namal ki yeh aayat jaari kardi:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ {

“Bhala kaun hai jo laachaar ki faryad rasi karta hai jab wo usay pukarta hai, aur uski takleef ko dur kar deta hai.”

[Surah Naml: 27 :62]

Phir main ne achanak dekha keh aik ghora sawar hath mein naiza liye hue waadi ke munh se namudaar horaha hai, Us ne aatey hi wo naiza us shakhs par day- mara jo mjhe qatal karne kay darpey tha, naiza uske dil me dakhil hua aur wo mr gaya , Main ne ghur sawar ko Allah ka wasta dey kar pocha: tum kaun ho? Usne kaha: “Mujhe us ney bheja hai jo laachaar ki faryaad rasi karta hai aur uski takleef ko duur kar deta hai.” Phir main ney apna khachar pakra aur apna saaz o saman uthaa kar salamati se wapis laut aya.

1. Imaam Ibn Askari ne tareekh se naqal kiya hai Dekheye Tafseer Ibn kaseer 3/318 jabke darul islam riyadh ki matboo tahzeeb ibn e kaseer mein usay qalam zad kardiya gaya hai
[Dekheye: Al misbah al muneer fi tahzeeb Ibn kaseer: 1005] (Abu adnan)

Qaraen-e-kiraam! Yeh qissah is baat ki daleel hai key banda e momin jab Namaz k zariye Allah Ta'aala se madad talab karta hai to wo iski madad zarur karta hai, aur mushkil ke waqt usay bay yaar o madadgaar nahi chorhta...Yaad rahey key Namaazon mein sab se pehle farz namazon ka ehtemaam karna zaruri hai jo k Deen ka sutoon hain, is ke baad Sunnat aur nafil namaz, khusoosan faraiz sey maa qabal aur maa ba'ad Sunnatein aur phir tahajjud ki namaz ..Namaz-e-Tahajjud key digar fawaid ke Alawah is ka azeem faida ye hai keh Allah Ta'aala Tahajjud guzar ko jismaani Bemariyon se shifa naseeb karta hai, lehaza wo log jo ilaj kar kar kay thak gae hn unhain ye nabawi ilaj zarur karna chaheye- Musnad Ahmad aur Tirmidhi mein Rasool Allah(ﷺ) ka irshad giraami hai:

((عَلَيْكُمْ بِقِيَامِ اللَّيْلِ ، فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ ، وَبُؤْ قُرْبَةٍ إِلَى رَبِّكُمْ ، وَمُكَفَّرٌ لِلْسَيِّئَاتِ ، وَمَنْهَاجٌ لِلْأَثَامِ ، وَمَطْرَدَةٌ لِلدَّائِي عَنِ الْجَسَدِ)) (احمد والترمذی، صحيح الجامع للألبانی: ٤٠٧٩)

“Tum raat ka qiyam zarur kara karo, kyun keh yeh tum sey pehleu Saleheen ki aadat thi, aur raat ka qayam Allah ke kareeb karta hai, aur gunaahon se bachata hai, aur buraiyon ko mitata hai, aur jismaani bemari ko dur karta hai.”



SATWAN USOOL: DUA:

- Kamyaab aur khush haal zindagi ke husool ka Satwan usool “Dua” hai, Yani Allah Ta’aala se khush haali ka, aur mushkilaat, ghamon aur sadmon sey nijat paaney ka suwaal karna, kyun key khush haali kay tamam khaazanon ki chaabiyan Allah Rabbul izzat k paas hain, aur masaeb o-alaam se nijat deney wala us ke siwa aur koi nahi, aur banda e momin jab Allah Ta’aala ke samne apney dono hath uthaata hai tou Allah Ta’aala ko sharm aati hai keh wo unhain khaali lauta dain, Jaisa k Sunan Abu Dawood, Tirmidhi, Ibn e majah, Musnad Ahmad aur Mustadrak haakim ki sahih ahadees sey sabit hai- Chunacha Hazrat Sulemaan farsi(رضي الله عنه) bayan karte hain ke Rasool Allah(ﷺ) ne irshad farmaaya:

((إِنَّ اللَّهَ حَيٌّ كَرِيمٌ ، يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَزِدَّ بِمَا صَفَرًا خَائِبَتَيْنِ)) (ترمذی: ۳۵۵۶ ، ابو داؤد : ۱۴۸۸ ، ابن ماجہ : ۳۸۶۵ - وصحه الألبانی فی صحيح الجامع، حديث: ۱۷۵۷ وصحيح الترغيب والترهيب، حديث: ۱۶۳۵)

“Beshak Allah Ta’aala haya karney wala aur nihayat mehrbaan hai, aur koi admi jab uski taraf hath buland karta hai tou usay haya aati hai keh wo unhay khaali wapis lautaa day.”

Duaa karney se teen fawaed mein se aik faida zarur milta hai:

1. Allah Ta’aala dua karney waley ka sawaal poora kar deta hai.
2. Ya uski dua ko uskay liye Zakheerah e Akhirat bana deta hai.
3. Ya aaney waali kisi musibat ko tal deta hai- aur ye baat bhi Sunan Tirmidhi aur Mustadrak haakim ki aik sahih hadees se sabit hai chunacha Hazrat Abadah bin samat(رضي الله عنه) bayan kartey hain k: Rasool Allah(ﷺ) ne irshaad farmaaya:

((مَا عَلَى الْأَرْضِ مُسْلِمٌ يَدْعُو اللَّهَ تَعَالَى بِدَعْوَةٍ إِلَّا آتَاهُ اللَّهُ إِيَابًا ، أَوْ صَرَفَ عَنْهُ مِنَ الشَّوْءِ مِثْلَهَا ، مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَجِمَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ : إِذَا نُكْتِرُ؟ قَالَ: اللَّهُ أَكْثَرُ))
(ترمذی : ۳۵۷۳ - وصحه الألبانی فی صحيح الجامع: ۵۶۳۷ وصحيح الترغيب: ۱۶۳۱ ومشکوۃ: ۲۲۵۹)

“Khitta-e- Zameen par paaya jaaney wala koi musalmaan jab Allah Ta’aala se koi dua karta hai , tou Allah Ta’aala usay uski talab ki hui cheez dey deta hai, ya us jaisi koi musibat us say taal deta hai, Bashart ye keh wo gunaah ya qataa rehmi ki dua na karey.” Ye sun kar logon mein se aik shakhs kehene laga: Tab tou ham ziyada dua karain gey! Tou Aap(ﷺ) ne farmaaya : Allah aur ziyada ata karey ga.”

[Tirmidhi: 3573; Sahih Targheeb: 1631]

Aur Adab al Mufrad Imaam Bukhari mein Hazrat Abu Saeed khudri(رضي الله عنه) bayan kartey hain keh Rasool Allah (ﷺ) ney irshad farmaaya:

((مَا مِنْ مُسْلِمٍ يَدْعُو لَيْسَ بِإِثْمٍ وَلَا بِقَطِيعَةٍ رَجِمَ إِلَّا أُعْطَاهُ إِحْدَى ثَلَاثٍ : إِمَّا أَنْ يُعْجَلَ لَهُ دَعْوَتُهُ ، وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الْأَجَرَةِ ، وَإِمَّا أَنْ يَدْفَعَ عَنْهُ مِنَ الشَّوْءِ مِثْلَهَا)) قَالَ: إِذَا نُكْتِرُ؟ قَالَ: (اللَّهُ أَكْثَرُ))
(صحيح الأدب المفرد للألبانی : ص ۲۶۴ : رقم الحديث : ۵۴۷)

“Koi Musalmaan jab koi aisi dua karta hai keh jis mey gunaaah ya qataa rehmi nahi hoti, tou Allah Ta’aala usey teen mein se aik cheez zarur ata kartey hain: Ya uski dua jaldi qubool kar leta hai, ya usay zakhirah-e-Akhirat bana deta hai, Ya uss jaisi koi musibat us say dur kar deta hai.”

Aik Sahaba(رضي الله عنه) ne kaha : Tab tou ham ziyada dua karain gay! Tou Aap(ﷺ) ne farmaaya: Allah aur ziyada ata karey ga.

[Sahih Adab al Mufrad Albani: 567]

Isliye Dua zarur karni chaheye, aur koi wasta dhundhey baghair Barah-e-rast Allah sey dua karni chaheye, kyun keh Surah Baqarah mein Allah Ta’aala ka farmaan hai:

(وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ { (سورة بقره: ١٨٦)

“Aur jab mere bandey ap sey merey mutaliq pochay tou unhain keh dijie k mein (un ke) qareeb hi hoon, koi dua karne wala jab mjhey pukarta hai tou mein uski dua qubool karta hoon.”

[Surah Baqarah:02: 186]

Isi liye jo qareeb hai, aur pukar ko sun sakta hai, aur sunkar qubool bhi karta hai aur phir madad karney par bhi qadir hai, sirf usi ko pukarna chaheye, aur usay chor kar kisi dusrey ko nahi pukarna chaheye-

Dua uski qubooliyat ke ouqaat mein karni chaheye, Maslan: Sajdey ki halat mein, Azan aur iqamat ke darmiyaan, Yaum-e-jumu’ah ko Asr ke ba’ad se ley kar maghrib tak ke darmiyan aur khaas taur par raat key akhri hissey mein, jabkey Allah Ta’aala asmaan e duniya par tashreef laa kar kehta hai:

((مَنْ يَدْعُونِي فَاسْتَجِبْ لَهُ ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ)) وفي رواية لمسلم :
((فَلَا يَزَالُ كَذَلِكَ حَتَّى يُضِيِيَ الْقَجْرُ))
(بخارى: ٧٤٩٤، ٦٣٢١، ١١٤٥، مسلم: ٧٥٨٠)

“Kaun hai jo mujh sey dua mangay tou main uski dua ko qubool karun? Aur kaun hai jo mujh se sawaal karey tou mein usay ata karon? Aur kaun hai jo mujh sey mu’afi talab karey to main usay mu’aaf kardon?

[Sahih Bukhari: 7494: 6321; Muslim: 758]

Aur muslim ki aik riwayat mein in alfaaz ka izaafa bhi hai:

“Phir wo badsatoor isi tarha rehta hai yahan tak keh fajr roshan hojaye.”

Sahih Muslim ki aik hadees mein Hazrat Jabir bin Abdullah(رضي الله عنه) bayan karte hain keh Rasool Allah (ﷺ) farmaaye:

إِنَّ فِي اللَّيْلِ لَسَاعَةً لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ خَيْرًا مِّنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ وَذَلِكَ كُلُّ لَيْلَةٍ ((مسلم؛ ٧٥٧))

“(Dua ki qubooliyat ki sharaiyat o aadaab, Auqaat, o muqamaat aur mustajab Ad dawaat wagherah log waghera umoor ki tafseel ke liye dekhain hamari kitaab “Aadaab ad dua Matbuah Tawheed Publications, Benglore)

“Bey shak har raat mein aik ghari aisi aati hai keh jisme koi banda musalmaan Allah Ta’aala se duniya o akhirat ki koi bhalai talab karey tou Allah Ta’aala usay wo bhalai ata kar deta hai.”

Aur Dua main duniya aur akhirat donon ki khair o bhalai ka suwaal karna chaheye jaiss keh Sahih Muslim mein Warid Nabi Kareem صلى الله عليه وسلم ki yeh Dua hai:

((اَللّٰهُمَّ اَصْلِحْ لِيْ دِيْنِيْ الَّذِيْ هُوَ عِصْمَةٌ اَمْرِيْ ، وَاصْلِحْ لِيْ دُنْيَايَ الَّتِيْ فِيْهَا مَعَاشِيْ ، وَاصْلِحْ لِيْ اٰخِرَتِيْ الَّتِيْ فِيْهَا مَعَادِيْ ، وَاجْعَلْ لِّحَيَاتِيْ زِيَادَةً لِّيْ فِيْ كُلِّ خَيْرٍ ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِّيْ مِنْ كُلِّ شَرٍّ)) (مسلم : ٢٧٢٠)

“Ae Allah! Tu mera Deen mere liye sanwar dey jo k merey mamley ke liye tahafuz hai, aur merey liye meri duniya ko bhi theek karday jis me mera guzar hai aur merey liye meri akhirat ko bhi behtar bana dey jis mey mujhe laut kar jaana hai, aur meri zindagi ko mere liye har khair mein izaafaa ka bais bana, aur meri maut ko mere liye har shar se rahat bana.”

Qaraen-e-kiraam! Ab yahan wo duaen yaad farmaa lijie jo khaas taur par pareshaani ke Aalam mein bar bar parhni chaheyen, aur jin ka parhna Sahih o hasan ahadees mein Rasool Allah ﷺ se sabit hai:

• PARESHAANI AUR SADMEY KEY WAQT KI DUAEN:

1. Hazrat Asma binte umaish (رضى الله عنها) ko Aap (ﷺ) ne pareshaani ke waqt ye dua parhne ki talqeen ki:

اَللّٰهُ رَبِّيْ لَا اُشْرِكُ بِهٖ شَيْئًا
(ابو داؤد: ١٥٢٥، وصححه الألبانى فى صحيح سنن ابى داؤد ج ١ ص ٢٨٤)

“Allah hi mera Rab hai, main us ke sath kisi ko shareek nahi banata.”

[Abu Dawood: 1525; Sahih Albani fi sahih sunan Abu Dawood: 284]

2. Hazrat Ibn e Abbas (رضى الله تعالى عنهما) kehtey hain keh Nabi Kareem (ﷺ) pareshaani ke waqt ye dua parhtey they:

((لَا اِلٰهَ اِلَّا اللّٰهُ الْعَظِيْمُ الْحَلِيْمُ ، لَا اِلٰهَ اِلَّا اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيْمِ ، لَا اِلٰهَ اِلَّا اللّٰهُ رَبُّ السَّمٰوٰتِ وَرَبُّ الْاَرْضِ وَرَبُّ الْعَرْشِ الْعَظِيْمِ)) (البخارى - الدعوات باب الدعاء عند الكرب - الفتح ج ١١ ص ١٢٣ ، مسلم : ٢٧٣٠)

“Allah ke siva koi Mabood-e-Bar haq nahi, Wo Azmat wala aur burdbaar hai, Allah ke siva koi mabood-e-barhaq nahi, wo arsh-e-azeem ka Rab hai, Allah ke siva koi mabood-e-barhaq nahi, wo asmaan ka Rab aur zameen ka Rab aur Arsh-e-azeem ka Rab hai.

3. Hazrat Ali (رضي الله عنه) ko Aap (ﷺ) ne pareshaani ke waqt ye Dua parhne ki talqeen ki:

((لَا إِلَهَ إِلَّا اللَّهُ الْخَلِيقُ الْكَرِيمُ ، سُبْحَانَ اللَّهِ وَتَبَارَكَ اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ ، وَالْحَمْدُ لِلَّهِ رَبِّ الْغُلَامِينَ))
(مسند احمد: ١/٩ وصححه الشيخ احمد شاكِر ج: ٢/ ٨٧)

“Allah ke siva Koi mabood e- bar haq nahi, Wo burd baar aur kareem hai, Allah paak hai, aur baa barakat hai wo Allah jo Arsh-e-azeem ka Rab hai, aur tamam tareefain uss Allah ke liye hi hain jo k tamam jahanon ka Rab hai”.

[Musnad Ahmad: 1/9; Wa Saheeha Shaykh Ahmad Shakir: 2/87]

4. Hazrat Abu Bakr (رضي الله عنه) kehtey hain keh Nabi Kareem (ﷺ) ne farmaaya:
Pareshaan-e-Haal ko ye Dua parhni chaheye:

((اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ)) (أبو داود : ٥٠٩٠ ، وحسنه الألباني في صحيح الكلم الطيب : ١٢١)

“Ae Allah! Main teri rahemat ka Umeed waar hon, lehaza tu mjhey pul bhar ke liye bhi mere nafs ke hawaley na kar, aur mera har har kaam mere liye theek kar dey”.

[Abu Dawood: 5090]

5. Hazrat Anas (رضي الله عنه) kehtey hain k Rasool Allah (ﷺ) pareshaani ke waqt ye dua parhtey the:

((يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ)) (الترمذی : ٣٥٢٤)

“”Ae zindah! Ae Qayyum! Main teri rehmat ke sath madad ka talabgaar hon.”

[Tirmidhi: 3524]

6. Dua Yunus (عليه السلام) ki :

((لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ))

“Terey siva koi mabood-e-barhaq hai, tu paak hai, Beshak main zulm karney walon mein se tha”.

Hazrat Sayed bin Abi waqas (رضي الله عنه) se riwayat hai keh Muhammad Rasool Allah (ﷺ) ne farmaaya:

إِنَّهُ لَمْ يَدْعُ بِهَا مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ اللَّهُ لَهُ بِهَا

“Jo Musalmaan is dua ke sath (Yunus (عليه السلام)) kisi bhi cheez kay baarey mein dua karta hai, Allah Ta’aala usay yaqeenan qubool karta hai.”

[Saheeha Al Haakim Al mustadrak: 505]

اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ ، مَا ضِيقَ حُكْمِكَ ، عَذْلٌ فِي قَضَائِكَ ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ (7.7)
لَكَ سَمِيَتْ بِهِ نَفْسٌ ، أَوْ عَلِمَتْهُ أَحَدًا مِّنْ
خَلْقِكَ ، أَوْ أُنْزِلَتْهُ فِي كِتَابِكَ ، أَوْ اسْتَأْثَرَتْ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رِيعَ قَلْبِي ، وَنُورَ صَدْرِي ، وَجَلَاءَ
حُزْنِي ، وَدَبَابَ بَمِّي) (احمد : ٣٧١٢ ابويعلیٰ ، طبرانی ، حاکم ، ابن حبان وصححه الشيخ احمد شاکر ج ٥ ص ٢٦٦ ،
(والالبانی فی الصحیحة : ١٩٩)

(Qur’an-o-Sunnat se sabit shuda kam o baish chaar saou(400) duaaon ka majmoo’ hamaari kitaab “Zikr-e-illahi” mein mulahezah farmaaeye jo pehle maktaba Kitaab-o-Sunnat rahaan cheema se shaae’ hui phir Sharjaah mein Muqem mumbai ke Engineer Abdul Aziz maimon Rahimahullah ney chapwa kar india mein taqseem ki (Abu Adnan)

“Ae Allah! Beshak mein tera banda hon aur terey bandey aur teri baandi ka beta hon, meri paishaani tere hath mein hai, merey baarey mein tera hukm jaari hai, merey baarey mein tera faisla adl wala hai, mein tujh se terey har naam ke sath suwaal karta hon jiske sath tu ne apna naam rakha , ya tu ney usay apni makhluq mein se kisi ko seekhlaya, ya tu ne usay apni kisi kitaab mein utaara, ya tu ne usay apne paas ilm-e-gaib mein tarjeeh di, keh tu Qur’an-e-majeed ko mere dil ki bahaar aur mere seeney ka noor, aur mere gham ki jila aur meri pareshaani ko khatam karney wala bana dain.”

Fazilat: Is Dua ki Fazilat mein Hazrat Abdullah bin Masood (رضي الله عنه) riwayat kartey hain keh Rasool Allah (ﷺ) ne farmaaya : “Jis Shakhs ko hazn o malal phnchay, phir wo ye dua kare tou Allah Ta’aala us ke huzn o malal ko khatam kar deta hai aur uski pareshaani ko dur kar kay kushadgi ata farma deta hai.”

[Albani wa fi saheeha: 199]



ATHWAN USOOL: ZIKR-E-ILAH:

Jo log dunyavi takaleef o masaeb ki waja sey har waqt ghamgeen rehtey hon, aur ghamon aur sadmon ney unki khushyan cheen li hon, unki tabiyat ki behaali aur itmenaan-e-qalb(Dil) ke liye athwan usool “Zikr Ilahi” hai.

“Surah Ra’d mein zindagi ki kamyabi o khush haali se mutalliq farmaan-e-illahi hai:

(الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ } (سورة الرعد : ٢٨)

“Jo log imaan laatey hain aur un ke dil Allah ke zikr se mutmain ho jaate hain, yaad rakho! Dil Allah ke zikr sey hi mutmain hotay hain”.

[Surah Ra’ad:13: 28]

* SAB SEY AFZAL ZIKR HAI:
((لا إِلَهَ إِلَّا اللَّهُ))

* Isi tarah Qur’an-e-majeed ki tilawat k jis ke aik aik huruf par dus dus naikiyan milti hain.

* phir ((سُبْحَانَ اللَّهِ ، أَلْحَمْدُ لِلَّهِ ، اللَّهُ أَكْبَرُ))
ko jinhain Jannat ke paoday qaarar diya gaya hai.

* Aur phir
(لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ)
keh jo Jannat ke khaazanon mein se aik khaazana hai.

Qur’an-e-Majeed ki mazkurah Ayat ki roshni mein hamain baa haisiyat-e-momin is baat par yaqeen e kamil hona chaheye keh Zikr-e-ilahi se hi dilon ko taazgi milti hai, Haqeeqi sukoon naseeb hota hai, aur pareshaaniyon aur ghamon ka bojh halka hota hai! Lekin afsoos hai keh aj kal bohat saarey musalmaan apne ghamon ka bojh halka karney aur dil behlaney ke liye gaaney suntey aur filmain dekhtey hain, Halan keh is say gham halka honey ki bajaey aur ziyada hota hai, kyun keh gaana sunna aur filmain daikhna haraam hai, aur haraam kaam se sivee gham aur pareshaani ke aur kuch nahi milta.

Sahih Bukhari shareef mein Rasool Allah(ﷺ) ka irshad hai:

((لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَجِلُّونَ الْجِرَّ ، وَالْحَرِيرَ ، وَالْخَمْرَ ، وَالْمَعَارِفَ))
(بخارى-الأشربة، باب ما جاء فيمن يستحل
الخمير ويسميه بغير اسمه : ٥٥٩٠)

“Meri Ummat mein aise log zarur aeen gay jo zina kaari, raisham ka libaas Sharab noshi, aur Mousiqee ko halal samjh lain gay”.

[Sahih Bukhari: 5590]

In Chaar cheezon ko halal samjhney sey maqsood yeh hai keh ye haqeeqat mein to halal nahi hain lekin log unhain halal tasawwur kar lain gay, goya yeh haraam hain, aur maousiqee kis qadr buri cheez hai, iska andaza aap is say hi laga saktey hain k Rasool Allah (ﷺ) ne usay zina kaari aur Sharab noshi jaisey barey hi bhayanak gunaahon ke sath zikr kiya hai.

(“Saaz o aawaaz aur gaana aur maousiqee” ke naam se hamari aik tafseeli kitaab shaaey hochuki hai- Walhamdilillah- Maktaba Kitab o sunnat rehaan cheemah, Siakot(pakistan) o madarsa Islah Al Muslimeen- Bahr (India) Abu Adnan)

Aur Nigaah ki hifazat k baarey mein Surah Noor mein farmaan-e-ilahi hai:

(قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ {سورة النور : ٣٠})

“Musalmaan mardon ko hukm dai keh wo apni nigaahain neechi rakhen aur apni sharmgaahon ki hifazat karain, yehi un ke liye paakizgi hai, aur wo jo kuch kartey hain Allah Ta’aala us say baa khabr hai.”

[Surah Noor:24: 30]

Zikr-e-ilahi kay fawaed bayan kartey hue Sahih Bukhari ki aik hadees Qudsi mein Rasool Allah (ﷺ) ne farmaaya:

“Allah Ta’aala irshad farmaata hai keh main apne bandey ke gumaan ke mutabiq us say saluk karta hon, aur jab wo mera zikr karta hai tou mein us ke sath hota hon, Agar wo mujhe dil mein yaad karey tou mein bhi usay dil mein yaad karta hon, aur agar wo kisi majmèy mein mjhey yaad karey tou mein us say behtar jama’at mein usay yaad karta hon, aur agar wo aik balisht merey nazdik hota hai tou mein aik haath us ke nazdik hota hon, aur agar wo aik hath mere nazdik hota hai tou mein aik bazu (Dono haathon ke phailou ke barabar) us ke qareeb hota hon, aur agar wo chalta hua mere paas ae tou mein daurta hua uski taraf jaata hon.”

[Sahih Bukhari: 7405]

(البخارى حديث: ٧٤٠٥، التوحيد، باب قول الله تعالى: {وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ} [آل عمران: ٢٨]: ٧٤٠٥)



NAWWAN USOOL: TAWAKKUL:

Wo log jin par dushman ki shararton, Saazishon aur un ke huthkandon ka khauf taari rehta ho, aur uski waja sey wo sakht bechain rehtey hon, Khusoosan unki khush haali aur umooman baaqi tamam logon ki khush haali ke liye nawan usool ye hai keh wo sirf Allah Ta'aala par tawakkul(Bharosa) karain, kyun keh Allah Ta'aala hi har shar se bachaaney wala hai aur us ke hukm ke baghair koi taqatwar kisi ko koi nuqsan pohanchaaney par qadir nahi hai, Surah Tawba mein farmaan-e-ilahi hai:

(قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا بُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ) (سورة التوبة: ٥١)

“Aap keh dijie! Ham par koi musibat nahi aasakti siva-e us ke jo Allah Ta'aala ney hamare liye muqaddar kar rakhi hai, wohi hamara sar parast hai, aur mominon ko Allah hi par tawakkul karna chaheye.”

[Surah Tawba:09: 51]

Surah Talaq mein Allah Ta'aala ka farmaan hai:

{وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ}

“Aur jo shakhs Allah par bharosa kar ley, tou wo usay kafi hai, Allah Apna kaam kar ke rehta hai”.

[Surah Talaq:65: 03]

Isi tarah wo log jo berozgaar hon, ya maali ya karobaari mushkilaat se do chaar hon m, unhain bhi Allah hi par Tawakkul kar ke rizq-e-halal ke husool ke liye jadd-o-jahed karni chaheye is tarha Allah Ta'aala un ke liye rizq ke darwazay khol dega aur maali pareshaaniyon se nikal kar unhain khush haal bana dega.

[Musnad Ahmad o Tirmidhi aur Ibn Majah wagherah mein Rasool Allah (ﷺ) ka irshad e giraami hai:

((لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ تَعَالَى حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ ، تَعْدُو خِمَاصًا وَتَرُوحُ بِطَانًا))
(احمد والترمذی وابن ماجه ، مستدرک حاکم، ابن حبان بحوالہ صحیح الجامع للألبانی : ٥٢٥٤)

“Agar Tum Allah par is tarah bharosa karo jis tarah bharosa karney ka haq hai, tou wo tumhain zarur rizq dey ga, jaisa keh wo parindon ko rizq deta hai, jo subha ke waqt khaali pait nikaltey hain aur sham ke waqt pait bhar ke wapis aate hain”.

[Sahih Jamia Albani: 5254]



DUSWAAN USOOL: FARIGH AUQAAT MEIN ULOOM-E-NAAFI'AH KA MUTAALI'AH:

Naa kaam-o-Na khush gawaar zindagi aur dukh bhari zindagi ke asbaab mein se aik ahem sabab zindagi ke farigh auqaat ko be maqsad balkey nuqsan deh cheezon mein zaya karna hai, Maslan: Dijeston mein ishq-o-Mohabbat ki jhooti dastaanon ya jasoosi ki mun-gharat kahaniyon ka parhna, taash aur shatranj wagherah khelna, Din bhar match dekhtey rehna...

Isi tarha ki fuzooliyat mein waqt zaya karney se yaqeeni taur par dil murdah hota hai, aur na khush gawaari mein mazeed izaafa hota hai,

Isi liye iske bajaey mufeed kitaabon, Malsan: Tafseer-e-Qur'an, Kutub-e-Hadees, Kutub-e-Seerat-e- nabawi wagherah ka mutalia'a kiya jae, aur Jhooti kahaniyon ke bajaey Sahaba kiraam(رضى الله عنهم) wa taabaen A'zaam(رحمة الله عليهم) ki sawanah hayat kay sache waaqiyaat ko parha jae, aur Qur'an-e-majeed ki tilawat aur faidey mand taqareer o lectures ki cassetton ko sunna jae, tou is say yaqeenan Allah Ta'aala banda e momin ki zindagi ko baa barakat bana deta hai-

Farigh waqt(Free time) Allah Ta'aala ki aik nemat hai, jiski qadr-o-manzilqt sey bohat saare log ghaafil rehtey hain, jaisa keh Sahih Bukhari ki aik hadees mein Rasool Allah(ﷺ) farmaaye:

((نِعْمَتَانِ مَغْبُوءٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصَّحَّةُ وَالْفَرَاغُ))
(البخارى - الرقاق، باب الصحة والفراغ : ٦٤١٢)

“Do(2) nematen aisi hai jinki bohat saare log fareb khawardah rehtey hain:
Tandrusti aur Farigh waqt”.

[Sahih Bukhari: 6412]

Yani jo log farigh Auqaat ko Allah Ta'aala ki itaat mein nahi khaapatay wo yaqeenan ghaatey mein rehtey hain, isi liye farigh auqaat se faida uthaatey hue insaan ko ziyada se ziyada naikiyan kamaani chaheyen, warna yeh baat yaad rahey keh qiyamat ke din farigh auqaat ke baarey mein bhi baaz parsh hogi keh unhain Allah ki ita'at mein lagaya tha ya uski nafarmaani mein zaya kardiya tha? Jaisa keh Sunan Tirmidhi , Daarmi, aur Musnad Abu Ya'ala mein Rasool Allah(ﷺ)
Ka irshad hai:

((لَا تَزُولُ قَدَمَا عَبْدٌ حَتَّى يُسْأَلَ عَنْ أَزْبَعٍ : عَنْ عُمْرِهِ فِيمَ أَفْتَاهُ ؟ وَعَنْ عِلْمِهِ مَا فَعَلَ فِيهِ ؟ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ ؟ وَعَنْ جَسَمِهِ فِيمَ أَبْلَاهُ)) (الترمذى، دارمى، ابويعلی بحواله صحيح الجامع للألبانى : ٧٣٠٠ والصحيحة: ٩٤٦)

“Kisi banday ke qadam(Qiyamat ke din apne Rabb ke samney se) us waqt tak nahi hil sakAin gay jab tak uS say chaar(4) sawalaat nahi kar liye jaen gay:

1. Usne Apni umr ko kis cheez mein khatam kiya?
2. Apne ilm par kahan tak aml kiya?
3. Isne apna maal kahan se kamaya aur kis cheez mein kharch kiya?
4. Aur us ne apne jism ko kis kaam mein bosida kiya?”

[Tirmidhi; Mu’ajeem Tibraani kabeer aur Sagheer mein warid aik aisi hi hadees hai jis mein chaar(4) ki bajaey panch(5) cheezon ka zikr aaya hai aur us me yeh bhi hai:

5. Isne Apni jawaani ko kis kaam mein surf kiya?

[Saheeha: 946](Abu Adnan)



GIYAARWAN USOOL: QANA'AT:

Kamyaab-o-khushgawar zindagi ka giyarwaan usool yeh hai keh Allah Ta'aala ne jis kisi ko jitna rizq ata kiya ho, wo uspar qana'at kare, aur har haal mein uska (Allah) ka shukr ada karta rahey, aur barey barey maal daaron ko apney madd-e-nazar rakhney ki bajaey apne se kam maal waaley logo ko apney madd-e-nazar rakhey, Is tarah Allah Ta'aala usay haqeeqi chain-o-sukoon naseeb karega, aur agar wo kisi jismaani bemaari ki wajah sey pareshaan rehta hai tou bhi usay un logon ki taraf dekhna chaheye jo us say ziyada mareez hon aur wo hospitalon mein zair-e-ilaj hon ya apney gharon mein sahab-e-farash hon, jab wo apne se kam maal waalay logon ki halat aur usi tarah apne se burey mareezon ki halat ko dekhain gay tou yaqeenan wo apni halat par Allah Ta'aala ka shukr ada karain gey, Is tarah Allah Ta'aala usay sukoon-e-qalb (Dil) jaisi azeem daulat se nawazey ga, Sahih Muslim, Tirmidhi, Ibn Majah aur Musnad Ahmad mein Rasool Allah (ﷺ) ka irshad hai:

أَنْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ ، وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ ، فَإِنَّهُ أَجْدَرُ أَنْ لَا تَرْذَرُوا نِعْمَةَ اللَّهِ (مسلم - الزهد)
(والرقائق: ٢٩٦٣ وصحيح الجامع: ١٥٠٧)

“Tum us shakhs ki taraf dekho jo (Duniyavi 'Aitebaar se) tumse kam tar ho, aur us shakhs ki taraf mat dekho jo (Duniyavi 'Aitebaar se) tumse bara ho, kyun keh is tarha tum Allah Ta'aala ki naimaton ko haqeer nahi samjho gay.”

[Sahih Jamia: 1507]

Is Hadees se maloom hua keh apni nisbat kamtar insaan ki taraf dekhney se insaan Allah ki un naimaton ko haqeer nahi samjhega jo us ne usay a'ta kar rakhi hain, aur un mey se teen naimatein aisi hai keh jo kisi ke paas maujood hon tou usay ye samjhna chaheye keh goya Allah Ta'aala ne uske liye poori duniya jama kardi, aur wo hai:

1. Sahet
2. Aman.
3. Aik din ki ghizaa,

Jaisa keh Sunan Tirmidhi, Ibn Majah, Al Adab Al mufrad imaam Bukhari aur Ibn Hibban mein Rasool Allah (ﷺ) ka irshaad hai:

((مَنْ أَصْبَحَ مِنْكُمْ مُعَافًى فِي جَسَدِهِ ، آمِنًا فِي سِرِّهِ ، عِنْدَهُ قُوَّةٌ يَوْمِهِ ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا بَحْدًا فَيُرَهَا))
(الترمذی: ٢٣٤٦، ابن ماجه: ٤١٤١، وحسنه الألبانی فی صحيح سنن الترمذی وسنن ابن ماجه والصحيح: ٢٣١٨ وصحيح الجامع: ٤٠٤٢ وقال صحيح لغيره فی صحيح الترغيب: ٨٢٤)

“Jo shakhs is halat mein subha karey ke wo tandrust ho, Apne dil mein pur aman ho, aur uskey paas aik din ki ghizaa maoujood ho, tou goya uske liye poori duniya ko jama kardiya gaya hai.

[Tirmidhi: 2346; Ibn majah: 6161; Sahih Jamia: 6042]



BAARWAAN USOOL: MUSALMAANON KI PARESHAANIYAN DUR KARNA:

Duniya mein dukhon aur pareshaaniyon se nijaat paaney ke liye baarwaan usool ye hai k Aap apney musalmaan bhaiyon ki pareshaaniyan dur karney mein unki madad karain, Allah Ta'aala apki pareshaaniyan dur karey ga aur apko khush haali-o-Sa'adatmandi naseeb karey ga, musnad Ahmad o Abu ya'ala mein Rasool Allah (ﷺ) ka irshad giraami hai:

((مَنْ أَرَادَ أَنْ تُسْتَجَابَ دَعْوَتُهُ وَأَنْ تُكْشَفَ عَنْهُ كُرْبَتُهُ ، فَلْيُفَرِّجْ عَنْ مُعْسِرٍ))
(احمد - ج ۲ ص ۲۳ ، وذكره الهيثمي في مجمع الزوائد ج ۴ ص ۱۳۳ وقال : رواه أحمد وأبو يعلى ورجال أحمد ثقات)

“Jo shakhs ye chahta ho ke uski dua qubool ki jae, aur uski pareshaani dur ki jae, tou wo tangdast ki pareshaani ko dur karey.”

Yani aik tang haal ki tangi o pareshaani dur karney se Allah Ta'aala uski dua ko qubooliyat se nawazta hai aur uski pareshaaniyan dur kar deta hai.

Qaraen-e-karam! Ham ney is risaleh ke shuru mein do(2) sawaal zikr kiye the:

1. Ye k Khush gawaar zindagi ka husool kaisey mumkin hai aur kamyab zindagi ke usool kaun sey hain?
2. Aur dusra ye k duniya mein pareshaaniyon, dukhon, aur masaiyb o alaam se nijaat paaney kay usool kiya hain?

Hamain umeed hai k in dono suwaalon ke jawabaat kafi hud tak zikr kiye jaa chukey hain, agarchay mazkurah usoolon mein se ba'az mein mazeed tafseel ki ja sakti thi, lekin ikhtisaar ke paish e nazar fil haal isi par iktaafaa kartey hain, Aur Ham Allah Ta'aala se dua goo hain keh wo ham sabko kamyabi o khush gawaar zindagi naseeb karey, imaan o aman ki salamati dain aur hamain tamam pareshaniyon, dukhon aur sadmon sey mehfooz rakhain.

Aameen Allahumma Aameen.



KITAAB: KHUSH GAWAAR ZINDAGI KAY 12 USOOL
MUSANNIF: DR. HAFIZ MUHAMMAD ISHAAQ ZAHED.